A
Seasonable Discourse
Wherein
SINCERITY & DELIGHT in the Service of GOD
is earnestly pressed upon
PROFESSORS of RELIGION.

Delivered on a Publick FAST, *at Cambridge in* NEW-ENGLAND,

By the Reverend, and Learned *URIAN OAKES*, Late Pastor of the Church there and Præsident of HARVARD COLLEDGE.

Zech. 1. 5,6. *Your Fathers, where are they? and the Prophets, do they live for ever?*
But my Word and my Statutes, which I Commanded my Servants the Prophets, did they not take hold of your Fathers?
Rev. 14. 13. *Blessed are the Dead, which dy in the Lord; from henceforth: yea, saith the Spirit, that they may rest from their Labours, and their works do follow them.*

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To the READER.

THere are, especially, two things whereby discourses are commended unto the acceptance of their Readers. One is the Weight, Excellency, and seasonablenesse of the Subject: The other's, the known Worth, Ability, and Fame of the Author: Upon both which accounts the ensuing Sermon may (and I doubt not; will) find a ready reception amongst all that are godly and judicious, into whose hands it shall come.

As for the subject matter of this Discourse, it is that which highly concerns a Professing People (and the Lords New-England People are eminently so) most intensely to consider of. The heart-searching God requireth that those that enter into Covenant with Him, should be sincere in all their Callings upon His Name: Josh 24. 14. Fear the Lord, and serve Him in Sincerity, and Truth. He knows who have only a forme of godlinesse, but are strangers unto the power of it; whose services can never please Him. Sapiens Nummularius est Deus, Nummum fictum non recipiet. Nor is there a more sure discovery of secret, and deep hypocrisy in the hearts of Men, then that of being weary of Gods service, or thinking a little service too much for the great God. When the Iew brought a lean sacrifice, and then said, What a wearinesse is it? as, if he were tyred with so great a burden; he did serve the Lord, and yet not serve Him at the same Time. Mal. 1. 13. Nor is there any thing more offensive to the Lord Iesus then luke-warmnesse in profession, or having a Name to live, and being dead: as we see by the Epistle sent from Heaven unto the Churches of Asia, and consequently unto all other Churches to the end of the World, cautioning them to be watchfull against evils of that

Ber-nard.

See Mr Smith survey of the 7. Churc. in Asia.

that kind, as they would not have the Lord deal by them as He hath done to Jerusalem, *or as He hath done to the Churches in* Asia: *who because of hypocrisy, and formality in Profession, are rejected, and their Ruines become such, as that Travellers cannot look upon them without horrour and amazement. That there is still a blessed number of lively Christians in these Churches is (through the grace of Christ) very true; the Lord increase them, and make them a thousand times more then they are. Nevertheless, that there is also a prevailing spirit of Apostacy among multitudes is no lesse certain.* Where is the love of our Espousals? *When our Fathers followed the Lord into this vast, and then, wast Wildernesse, having no other interest but Religion, and no other designe, but Reformation, before them. Have not many of this generation left, and lost, that love to the pure, and holy institutions of Christ, which those of the former generation desired, and delighted in? Are not some weary of that* Theocracy, *or* Government *which God hath established amongst us, as to sacred, and civill respects willing for a change in both?* This Wise Master-builder hath then accommodated the word by Him spoken, upon a very publick occasion, to the state of these Times, and of this People. *And he hath thereby manifested himself to be of the same spirit with that faithfull, and worthy Shepherd, who went before him in the work of the Ministry, in that precious flock of Christ which is at* Cambridge: *This Sermon seconding and confirming those of his eminent predecessors, ere* Chron. 12. 8. *long ago both preached, and Printed. How happy has* Cambridge *been? Indeed the Church at* Ephesus *enjoyed the Ministry of* Paul, *and* Timothy, *and* Tychicus [Blessed men of God] *but such a succession and eminent lights is seldom known in the same Church, the unthankfulnesse, and unprofitablenesse of men, provoking the Lord to eclipse their Glory.*

Concerning the Author; His worth is well known [and I wish it were more known) in both *Englands.* Doctor *Preston* chose to be a preacher in *Cambridge* in *England,* Rather than in another place, because he had then a special opportunity, *dolare non tantum Lapides, sed Architectos.* The Lord was

merciful

merciful to all these Churches in ordering the labours of this able Work-man to be in a place so suitable for his more then ordinary Capacity. *There have been several of the same Name heretofore renowned for their rare accomplishments in some particular faculty wherein they have excelled.* Iosephus Quercetanus *was a learned and famous Physitian.* Joh. Drusius. [the Greek word for Oaks, *was a great Divine, and eminent for his* Critical Genius. But an Age doth seldome produce one so many wayes excelling as this Author did. *If we consider him as a* Divine, *as a* Scholar, *as a* Christian, *it is hard to say in which he did most excell.* I have often, in my own thoughts, compared him to *Samuel* among the Prophets of old; inasmuch as he did *truly fear God from his youth, and was betimes improved in holy Ministrations, and was at last called to be the head of the Sons of the* Prophets *in this* New-English *Israel, as* Samuel *was President of the* Colledge *at* Naioth: *And in many other particulars I might enlarge upon the parallel,* but that it is inconvenient to extend such instances beyond their proportion. *What shall I now say?* New-Englands Samuel *is dead! How doth* Cambridge? *How doth the* Colledge? *How doth* New-England *shake? since this* Oak *whom Christ had made a Pillar in the Temple of his God, is removed.*

Heu tua Nobis.

Morte simul tecum solatia rapta!

It may without reflection, upon any, be truly said, that He was one of the greatest Lights that ever shone in this part of the World, or that is ever like to arise in this Horizon. *He is now become a* Royal Diadem in the hand of the Lord *being (as one speaks concerning a great Worthy)* An ornament to Heaven it self. Mr. Crook's life p. 210.

This Sermon was not by the Reverend Author designed for publication. Had himself Emitted it, there would have been some Ornamental additions. *Quicquid tam docta condidit manus, calum est.* But it is here presented as found written with his own hand among his Sermon notes. *And in as much as* Mr. Oakes *preached it, there needs no more to raise in the Reader a expectation that he shal meet with something worthy his perusal,*

and beyond what others do ordinarily attain unto. It is to be lamented that he did not live to finiſh his meditations on this ſubject, *and I hope that this will but make way for the publication of ſome other of his judicious and elaborate Sermons.* And I do earneſtly wiſh the like with reſpect to the labours of his immediate predeceſſour, bleſſed Mr. *Mitchel*, who was a man of ſuch vaſt abilities, and exemplary piety, and cloſe walking with God as is rarely known. *There are ſome of his Sermons very ſuitable for the preſent Time, and juncture of affairs amongſt us; and in a peculiar manner, thoſe which concern the intereſt of Chriſts Kingdom in this wilderneſſe, which if they were publiſhed, would* [by the bleſſing of Chriſt] *tend to ſtrengthen the hearts and hands of thoſe that are willing to venture themſelves in the cauſe of God, and of his People. It would be for the honour of* N. E. *and of* Cambridge *in ſpecial, that the world, and poſterity ſhould know what Excellent and able men the Lord hath ſent and raiſed up amongſt us; and that we* Remember [*not only thoſe that do, but*] *them that have taught us the word of God. Whoſe Faith the Lord grant that we may follow, conſidering the End of their converſation.*

BOSTON, 2. 10: 1682.

Increaſe Mather.

Isaiah 43. 22. *But thou hast not called upon me O Jacob, but thou hast been weary of me, O Israel.*

AT the fourteenth verse, (which some make the first) of this Chapter, The Lord by the Prophet foretells the Destruction of the *Babylonians*, and Ruine of the *Assyrian Monarchy*, in favour to his oppressed people of the *Jewes*; and in Order to their Deliverance, *For your sakes I have sent* [that is will as certainly send in due time, as if I had already sent) to *Babylon*, namely such unwelcome Messengers and Instruments of vengeance, as the *Medes & Persians*, under the Conduct and Command of *Cyrus*, Gods appointed and Anointed servant, to execute his holy purposes in the suddain unavoidable overthrow of these barbarous and bloody enemies of the only Church he had then in the world: And because this might seem to be a matter of huge difficulty, very improbable and incredible considering the present *power & Grandure* of the *Caldeans*, that had *set their nest among the Stars*, out of the reach of all dangers, as they imagined; therefore the Lord helps the faith of his people, by asserting his relation to and interest in his people, whom those *Caldeans* detained in Captivity, which obliged him to do great things for their deliverance: *I am the Lord, your Holy One, the Creator of Israel your King* verse 15. And also by a Commemoration of his marvellous works for them of old, especially his conducting them through the *red Sea*, ruining the Chariot and horse, the Army and power of *Pharoah* ver. 15, 16. And why should they not believe, that he was able to do such works over again, considering that his *hand was not shortned*, nor his Power circumscribed or limited more

than heretofore. Nay the Lord assures them that he would do for them yet greater things, that he would out-do what he had done before; bidding them not to remember the former things, nor *consider the things of Old*, for he would do a *new thing* ver. 18, 19. Not that he would have former works laid out of their minds and memories; but to intimate he was about to work out such a deliverance for them by *Cyrus*, as especially such redemption in the fulnesse of time, by the Lord Jesus Christ and which was figured by that temporal deliverance, as should far surpasse all that had been wrought for them in former ages: He would make a way in the wildernesse and Rivers in the desert, *vers.* 19. Give them a plain, easie, ready passage into their own Land, and provide them of all conveniences in their travel to it; yea, so signally would the Lord own them in a way of protection, provision and special blessing, that the very beasts of the field, the Dragons and Owls should honour them, *vers.* 20. or God in them, doing them no harm, but shewing them a kind of reverence and awfull respect; or rather should fare the better for their passage thorough these dry and thirsty places, shareing with them in the waters God would provide for his peoples refreshment, and so in their kind and way honour God for it: Or else the deliverance of Gods people should be such a magnificent stately work of providence, that not only men, but even the very beasts of the field should be amazed at it; and in stead of limiting or hindering them in their passage, would, if they had reason, adore God on that account: the Lord here foretells that the deliverance of the Jewes out of their captivity, especially the redemption of his Elect by the *Messiah* out of their spiritual bondage, should be very marvelous and glorious. And thus with respect to the deliverance by Christ fore-signified and figured by this deliverance by *Cyrus*, some conceive that by the beasts of the field, the Dragons and Owls or Ostriches, are intended the savage, wilde brutish Gentiles, that should drink of the waters of Life, the saving doctrine of the Gospel, and so glorifie God. Moreover, if it should be any mans question why the Lord would do these new and marveilous things for the Jews, and his Elect among the Nations; he satisfies that inquiry, *vers.* 21. This People have I formed for my self: His own free grace had formed up the Jews into a Church

and

and Common-wealth, made them his peculiar People; especially were his Elect formed by his grace for himself; which work of his grace engaged him to do more then ordinary works for them: Free grace was the first cause, and his glory was the last end of all he should do for them

Now, in the words read, as also in those that follow my text, the Lord prevents an objection, that might be made against the fulnesse of his graces, in all that he had done or should do for them, checks the arrogancy of that people, anticipates and argues down their swelling conceit, that the reason of their deliverance, and the wonderful appearances of God for them, was their dutifulnesse and diligence in his service, or some worthinesse of their own; as, you know, they were wont to entertain a very good opinion of themselves, when they had very little reason: Such swelling bladders are poor creatures, vainly puffed by their fleshly mind, with a proud conceit of their own goodnesse, when they are full of nothing but air, wind, or what is worse. Now the Lord here pricks those bladders, pulls down those high conceits, demonstrates their obligation to his free grace and favour for all these things, that the mercy hitherto shown them, and the deliverance that was in due time to be commanded for them, was not to be attributed to their prayers, sacrifices, services, good Abearing, or obliging deportments of themselves towards the Lord; but intirely, absolutely, solely ascribed to his gracious good pleasure. It was not on the account of their merits, but of his own free grace, in order to his own praise and glory, that he would deal so mercifully with them. The truth of this ascertion he confirms, and most convincingly makes out in my text, wherein he upbraids them with their prodigious ingratitude, unkindnesse and utter unworthinesse of any favour from him, instancing in these particulars, instead of many demonstrations,

For He charges them, 1. That they had not called upon Him: *But thou hast not called upon me, O Jacob*; I need not tell you that by Jacob, we are to understand the seed and posterity of *Jacob* & such as were descended from him, or the house of *Jacob*, as they are sometimes Denominated in Scripture. The Lord here challengeth the Jewes with a grievous omission or neglect of calling upon him; Now though the *Invocation of God*, is not the whole of Gods

worſhip, yet being a ſpecial part of it, it is by a *ſynecdoche* very uſual in Gods word put for the whole worſhip of God; ſo it is ſaid when *Enos* was born to *Seth*, then men began to cal upon the name of the Lord, *Gen.* 4. 26. That is, as may be probably conceived, thoſe of *Seth's* family began to ſeperate themſelves, and worſhip apart from *Cain's* wicked apoſtaticall family, whence aroſe that diſtinction of the ſons and daughters of God, from the ſons and daughters of men. *Poure out thy wrath* (*ſaith the* Pſalmiſt) *on the heathen that have not known thee, and upon the Kingdoms that have not called upon thy Name*, Pſal. 79. 6. By calling upon God, or the Name of God, we muſt frecquently underſtand the whole worſhip of God, in all the parts of it. Thus, in the text, the Lord upbraids the Jews with their neglect of his worſhip. *Thou haſt not called upon me*, that is, *worſhipped me, O Jacob.* A ſtrange charge it may ſeem, and queſtionleſs unexpected and very ſurprizing to the Jews that cryed the temple of the Lord, were haughty becauſe of Gods holy mountain: ſought God dayly, *delighted to know his wayes, as a Nation that did righteouſneſs, and forſook not the ordinance of their God*, Iſa. 28. 2. gloried in their ſervices, boaſted of the multitude of their ſacrifices and oblations, ſuperarogated in their own opinion, and exceeded rather then came ſhort, and were deficient as to frequency and diligence in the worſhip of God.

Nevertheleſs, the Lord upbraids them with great neglect of his worſhip: *Thou haſt not called upon me, O Jacob*: Had he ſaid, *Thou haſt not called upon me*, Oh *Chaldean*, or *Egiptian*, or any other heathen Kingdom, there had been nothing ſtrange in it, but that *Iacob*, or the people of the Iews ſhould be ſo charged, may look like a parodox indeed. But the meaning of God is, *that they had not called upon him as they ſhould have done, nor worſhipped him in due manner.* Doubtleſs, many there were that called upon him in truth, and worſhipped him aright But the body of that people did all in hypocriſie, kept up a gaudy pageant of Religion, a form of godlineſs in prayers, ſacrifices and other ſervices, without life or power, which was very loathſome to the Lord: They reſted in the exteriour part of duties; their exteroall ceremonial worſhip was not attended with internall morall worſhip of their ſouls in faith, love, and knowledge, humility, fear of God, and reſpect to his glory,

glory, and such like holy dispositions of soul as must accompany and animate outward worship, or else it is little better than mocking of God, and a solemn affront of His Majesty. *They rested in externals, in shews, out-sides, appearances, godly performances, to look to; with their mouth and in their outward carriage they shewed much love to God, but their heart went after their covetousness*, Ezek. 33. 31. The grace of God was not their principal, nor His Glory the end of what they did: *They fasted, but not unto the Lord*, Zech. 7. 5. There services were *pompous operous*, gaudy things, but lifeless, superficiary, insignificant performances; all they did was to no purpose: *To what purpose is the multitude of your sacrifices unto me?* saith the Lord, *Isai.* 1. 21. They are such as God required not, *vers.* 12. their oblations were vain, their incense abomination, their assemblies and solemn meetings on high dayes were iniquities, loathsome, and troublesome to the Lord, vers. 13, 14. *They made Religion a cloak to their vilanies*, that they might drive a close unsuspected trade of wickedness, with less trouble to their own consciences, thought to make God amends with external worship for their morall enormities; would steal, murther, commit adultery, swear falsely, burn incense to *Baal*, and walk after other Gods: allow themselves in horrible impieties and immoralities, and then come and stand before the Lord in his house, and say, *We are delivered to do all these abominations*; Jer. 7. 9, 10. They praised, but regarded iniquity in their hearts, *They brought their sacrifices but with a wicked mind*, Prov. 21. 27. *They drew near God with their mouth, and honoured him with their lips, but removed their hearts far from Him*, Isa. 29. 13 God reckons such bodily exercise as nothing worth, no calling upon Him, no worshipping of Him, *Thou hast not called upon Me, O Jacob*, whatever thou hast pretended or imagined; but thou hast all this while been implicitly, and interpretatively, in a due construction, calling upon some fictitious deity, or strange God, that will be satisfied with sacrifices and externall worship, lip-labour and the carcases of duty without the soul of them. Hence we may observe in passage, and by the way, for I shall not fix upon it.

Doctr. That there may be little or no calling upon God indeed, where there is much seeming calling upon Him. There may be no

worſhip of God; where is in appearance much worſhip of Him. One would wonder God ſhould challenge the Jews with the neglect of His worſhip, that faſted, and prayed, and ſacrificed, and accounted it their glory to keep His ordinances; *And yet thou haſt not called upon Me, O* Jacob, *ſaith the Lord.* If your criticall worſhip is in effect no worſhip in Gods account, external worſhip is required, but never accepted without the inward ſoul worſhip. Many of theſe Jews were laborious in the externals of Religion; but becauſe there was no labour of their ſouls, no ſincere engagement of their hearts and affections in them, the Lord tells them they had done nothing all the while, but offered affronts to His Majeſty, put fallacies upon their own ſouls. Men may do many duties, and yet do none of them well, and conſequently do none at all in Gods eſtimation: Men may go the round of duty and plod on in a courſe of Religious performances, and yet do nothing the while to any purpoſe. In all the duties of worſhip, it is not the bare outward action, but the manner of performance that gives the denomination, and is rejected eſpecially of the Lord. Hence *Luther's* Saying, *that Adverbs are of more account with God than Verbs, meaning that the manner of our performances (which is commonly denoted by this or that* Adverb*) is more available with God than the bare performance of duty, which is uſually expreſt by ſome* Verb *or other. There are many neceſſary requiſites, to and eſſential ingredients in the true worſhip of God, which, if they be wanting, the external performance of it is as a thing of nought in Gods valuation; though the worſhip be materially good, not idolatrous, ſuperſtitious, uncommanded, or unlawful in it ſelf, but ſuch as God hath inſtituted and enjoyned; yet it may be formally evil and want ſuch conditions and qualifications, as would render it acceptable to God. Men may pray, hear, receive ſacraments, be much in duties of worſhip, and yet do nothing from a principal of grace, in obedience to God, with a due reſpect to His glory: and is not all this (think you) as good as nothing in point of acceptation with the Lord?* A man may be doing every day, and yet do nothing in Religion: All his prayers may be nothing elſe, but the lazie wiſhings and wouldings of ſinfull ſloath, the bablings of formality; *the cravings inordinate, ſelfiſh, greedy cravings of his luſts, the diſcontented murmurings and grumblings of the fleſh, or howlings*

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in a time of affliction, Hosea 7. 14. *Yea, as the plowing of the wicked is sin*, Prov. 21. 4. *so is his praying also. The sacrifice of the wicked is an abomination to the Lord*, Prov. 15. 8. God lookes with a gracious aspect on him that is poor, and of a contrite spirit, and trembles at His Word: *But he that without these inward, holy dispositions of spirit, slayeth an Oxe, is as if he slew a man*, &c. *Isa.* 66. 2. 3. Of so little account with God is external worship without the internal, as He will hardly allow it the name of invocation and worship, but gives it very hard names, importing that such invocation, is indeed a great provocation of God. *All the use that I would make of it, is in these three Words.*

First, This may serve to check the pride and petulancy, to beat down the confidence and conceit of hypocrites, that glory in their performances, and reckon God indebted to them for their services: *That think they have done some great matter when they have prayed, fasted, heard Gods word, done these or those duties, and bear themselves high upon the frequency of their external devotion, and think God doth them great wrong, if He doth not consider and reward, their diligence and dutifulness.* No Hypocrite acts beyond the sphere of the Covenant of Works, but think, to winn it and wear it, *And is* (whatever he professeth) *of a mercenary spirit, and quarrels with God, if he do not hear his prayers, and reward his services, so those supercilious, proud hypocrites*; *wherefore have we fasted* (saith they) *and thou seest not? Wherefore have we afflicted our souls, and thou takest no knowledge, Isa* 58 3. Thus they fly out and expostulate with God, because their external humiliations, and hypocritical performances were not regarded and rewarded according to their mind. There is this saucy spirit in all hypocrites. *Ah! poor proud man, thou mayest boast of thy prayers and duties, and quarrells with God, that He doth not hear and reward, but thou hast no reason; for take this home with thee, thou hast never prayed in thy life, never called upon God to this day, thou hast done much in a way of duty, in thy kind and fond opinion of thy self, but as good as nothing in God's account. Thou hast more reason to admire the patience and mercy of God, for not punishing thee for such sinfull, as well as insignificant performances, then expostulate with Him, and question His justice, and faithfulness, because He hath not rewarded them.*

Secondly, We see, then we have great reason to examine our selves, and bring all our services to the test and touchstone of the Word of God, and try whither our worship of God is true or false, sincere or hypocritical; any thing, indeed, or nothing in God's estimation. *What if God should say to thee, after all the prayers thou hast made, Fasts thou hast kept, Sermons thou hast heard, Sabbath-days, Lecture-dayes, in season, and out of season; and Sacraments thou hast received: Man, Woman, thou hast never called upon Me, nor worshiped Me unto this day; no thou hast never yet prayed one Prayer, heard one Sermon, received one Sacrament, sanctified one Sabbath, done one duty of religious Worship.* Truely, it is to be feared, this is the very case of many Professors amongst us. *Oh! the cold, dead, sleepy Prayers in families, the dull and drowzie work we make on dayes of humiliation, the careless, fruitless hearing, the slight unworthy receiving of Sacraments that is amongst us: May we not fear this is the general condition of Professors amongst us in these secure and perrilous times.* We can travel into a Road of Duty, jogg on in a formal, heartless manner, in a way of religious performances: But *Oh, where is the reverance of the Divine Majesty, the faith in His Son and Promises, the hope in His mercie, the love to Him and the zeal for His glory, the unutterable groans, and fervency of spirit, the attention of mind and intention of will and affections, to such like gracious dispositions and qualifications of the worship of God? Are not these things grown out of fashion with us?* I doubt not but there are many (through grace) among us that call upon God in truth, wrestling Israels, a generation of seekers, praying souls that can weep and make supplication, and prevail with God in a princely manner: Many that pray, and hear and receive Sacraments, and worship God in spirit and in truth, that are accepted, acknowledged, owned, and shal be rewarded as true worshippers. I would not be all in complaining, it is good to be thankful for what there is of God among us Many there are of the good old generation, many of the middle and of the young generation; yea, more, I doubt not, then we are aware of, that call upon God, in sincerity; yea, there may be many a wise Virgin in a slumbering fit that may say (with the spouse, *Cantic.* 5. 2. *I sleep but my heart waketh*; That must by no means be secluded, and so shut out of the company

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of true worſhippers. As there were ſeven thouſand in *Elijah*'s time, a time of the greateſt Apoſtacy of *Iſrael* that had not bowed a knee to *Baal*, nor defiled themſelves with idolatrous worſhip; ſo, no doubt, there were many thouſands that called upon God, and worſhiped Him indeed, even in thoſe degenerous times, when the Lord ſaid, *Thou haſt not called upon me, O Jacob*: But He ſpeakes of the body of that People that were hypocritical, formall, and irreligious: So queſtionleſs we have many among us in theſe dayes of degeneracy and apoſtacy, that worſhip God aright and ſeek Him with their whole heart, bear up the Pillars of our Land, *Are the Chariots and Horſe-men of our* Iſrael, *and can do wonders upon their knees.* But what ſhal we ſay or think of the body of this People? May not God upbraid us, and ſay, *Thou haſt not called upon Me, O New-England*? Do not many prophanely neglect the worſhip of God in publick aſſemblies, in their families, in ſecret? Do not more perform it in ſuch an unworthy manner, as God will never acknowledge it for His worſhip; yea, though it be a time of fear and danger, wherein the bleſſed God, *New-Englands* beſt friend, the hope of our *Iſrael* and Saviour thereof in time of trouble, threatens us to be gone and carry away all our pleaſant things, and our glory with Him: Yet, may we not ſay with the Prophet? *There is none* (that is, few or none in compariſon) *that call upon His Name and ſtir up themſelves to take hold of Him Iſai. 64. 7.* Good it will be for us to conſider it in order to our humiliation and reformation. I know indeed, it is better for men to call upon God and worſhip Him as they can, then prophanely to neglect it: but aſſuredly externall worſhip, without internall, morall worſhip, will be of no account with God, nor is by any means to be reſted in. And if this be all the worſhip that the body of Profeſſors among us tender unto God, we are in a very bad condition; it had need to be well conſidered and laid to heart by us.

Thirdly, Labour we then to call upon God and worſhip Him in truth: To tender ſuch homage and ſervice to Him as He will graciouſly accept as ſuch. Let us make ſure that our calling upon God be ſuch indeed, and well pleaſing to the Lord. You that are out of Chriſt, never yet made a Prayer, heard a Sermon, ſanctified a Sabbath, worſhiped God in any one inſtance, as you ought to do. God

ſaith

faith to every impenitent unbelieving sinner, *Thou hast never yet called upon Me.* But yet pray as well as you can, beg the spirit to humble you and draw you to Christ, beg Faith, and every other Grace, and wait upon God in the use of all means, as well as you can for the communication of grace; and when you have it, be sure to improve it, and actuate it, and stir it up, mingle Faith with Prayers, Sermons, Sacraments, that you may call upon God and worship Him acceptably; that all your external worship may be accompanied with, animated by natural and internal worship, which is the very soul of it: That there may be a connexion of these two, so that inward worship, in Faith, Love, fear of God, and such like graces, may be exercised, expressed, strengthned, actuated as to the principal of it to the glory of God and our comfort. Then will the Lord say you call upon Him and worship Him indeed, and shal not loose your reward. Would it not be a sad thing if you should loose all your Prayers, and all your calling upon God should be nothing in His account? Will not their case be very sad, that shall say unto Christ in the great day, *Lord, Lord, have we not propheſied in thy Name? and in thy Name cast out Devils? and in thy Name done many wonderfull works, and He shal profess unto them I never knew you, Mat. 7. 22,23.* And will not your condition be deplorable, if in that day you should say, Blessed Lord we have prayed, we have called upon God in thy Name, we have worshipped God in hearing His Word, and receiving Sacraments: And He shou'd reply, I profess, I know no such matter, I am sure you never called upon God, never prayed unto Him, or worshipped Him in all your lives? What a confusion would this cover you with? and yet this entertainment will many professors meet with in that day; look about you therefore in time, least you loose all the prayers you make and worship you performe, and make sure you call upon God in sincerity. *Thus much for the first challenge and charge in the Text. Had the* Jews *done all that was commanded them, respecting the Principle, Matter, Manner, End of Gods Worship in a way of Gospel sincerity; yet they would have been unprofitable Servants, far from meriting the least Divine favour: much more then when they had not* [*as to the body of them*] *called upon God at all in sincerity.* The second charge is, 2. *That they had been weary of God.* But thou

thou haſt been weary of me, O Iſrael. Others indeed read the words; *Thou haſt not called upon me, O Jacob, when thou haſt Laboured or wearied thy ſelfe with me or for me.* As if he ſhould ſay, it is true, thou haſt Laboured in externall dutyes; been at much coſt and paines in ſacrifices, offerings, obſervances, but yet for all that *thou haſt not called upon me, worſhipped me* therein Thou haſt tyred thy ſelf and laboured hard in pretence for me, yet I diſclaim all that thou haſt done as none of my worſhip, becauſe it hath not proceeded from inward hearty devotion, nor been attended with univerſal Obedience and a Religious holy Converſation. Thou haſt laboured much in ſacrifices and offerings, but haſt not ſacrificed thy luſt, mortified thy corruptions; offered and given me a believing, humble, contrite, ſincere, obedient heart, the ſacrifice of a broken and a contrite heart, which is required by me, and without which all thy other ſacrifices are unacceptable: *Therefore I reckon thou haſt not called upon my Name indeed, or worſhipped me all this while.* Thus the whole ver. ſhould be reſolved into one diſcretive propoſition to this effect; *Though thou haſt taken a great deal of pains in preſence and appearance for me, in thy ſacrifices and oblation, and ceremonial worſhips; yet in reality thou haſt not called upon me, or performed any worſhip to me.* Thus men may make as many prayers, and faſt as often as the *Phariſees* uſed to do; run to all the Lectures about them, frequent Ordinances, and take a great deal of pains in appearance for God and in his worſhip, and yet never call upon God, nor worſhip him in due manner: they may ſeem to be very laborious in duties and Religious ſervices for Gods ſake, with reſpect to Gods glory, as well as their own good, and yet all their pains in that kind be rejected by the Lord as nothing worth. Others read the words; *Thou haſt not called upon me, ſeeing thou haſt wearied thy ſelf for me, or in my ſervice.* And if they be thus rendered and ſenſed, the latter clauſe is exageticall or explanatory of the former, rendring a reaſon why the Lord ſaith, they had not called upon Him; namely, becauſe though they had brought a multitude of ſacrifices, and kept up His worſhip in all the outward inſtituted wayes and means of it, yet they exhibited no worſhip to Him without trouble and wearineſs, not with any promptneſs and

alacrity of mind, but with an ill will, which made all they did as good as nothing in Gods account. Others read, *Thou hast not called upon me, when thou hast wearied thy self against me, O Israel.* As if He should say, you have indeed taken a great deal of pains about the outward part of worship, in killing sacrifices, bringing oblations, keeping festivals, observing the ceremonies of the law; but all this you have done in such a wretched manner, without Faith and Obedience, in hypocricy and formality: and so not for me as you pretend, but against me in Truth, not for my Glory, but to my great dishonour, not for my satisfaction, but to my grief and trouble. When men pray, hear the word, performe duties of worship, but without an inward principle of grace, with a false and hypocritical heart, without any care and conscience of Evangelicall Obedience; nay, in effect to palliate their sins, that they may go on without regrett and remorse in a way of wickedness; truely then their prayer and worship is not for God but against him, to his great provocation and dishonour. God is affronted and despighted, rather than delighted and gratified with such worship so ill circumstanced & conditioned. The great designe of God, in instituted, outward worship, is to produce exercise, increase & draw forth faith & obedience in his people to his Glory: But when this is not done, but externall worship is kept up, without any due regard to Faith and Obedience; nay, for a cover, excuse and protection (as it were) of unbelief and disobedience, it looses its end, is good for nothing but to dishonour and provoke God with the greater solemnity. But we need not labour much here about the vanity of reversions. We may safely keep to our English Translation, which is genuine plain, expressive of the Originall: And so there are two propositions in the words as we have intimated: *Thou hast not called upon me, O Jacob*; but thou hast been weary of me, O Israel. *And then in the latter words there is a gradation and aggravation of their sins*: Thou hast not only, not called upon me, but thou hast been weary of me.

I need not tell you, that *Israel* here is the same with *Jacob* there: Children descended from that holy, powerfull Patriarch, whose Names were *Jacob* and *Israel*, inheriting their Father's Name

Name, even when they had little of His Piety. The Lord charges them here with a wearineſs of Him, that in-ſtead of calling upon Him with Faith, fervency, delight, as they ſhould have done in all reſpects, they were grown weary of Him. Here, *Obſerve.*

2. Doct. *That 'tis ſometimes the generall, but unworthy, wretched frame of the viſible Church and People of God, to be weary of God.* The Lord ſpeakes here to *Iacob* and *Iſrael*, a People in Covenant with Him, the only Church He had then upon the face of the Earth, the People of His holineſs, His peculiar Treaſure, whom He had honoured above all other Nations, in giving His Word unto *Iacob*, His ſtatutes and judgements unto *Iſrael*, whereas He had not dealt ſo with any other Nation *Pſalm.* 147. 19, 20. He had committed to them His Oracles and Ordinances, formed them into a Church and Common-wealth, for Himſelf and His own Glory; planted their Heavens, laid the Foundation of their Earth, and ſaid unto them, *Thou art my People.* They were a People very near, and dear to the Lord, as appeared by His redeeming them from *Egyptian* bondage, leading them through the Wilderneſs, giving them His Laws, taking them under the wing of His Covenant, conducting them to, and ſetling them in the Land of *Canaan.* and then giving them all things richly to enjoy. Yet this People, after all [as to the body of them] grew weary of God. *This, we may think, was monſtrous, diſ-ingenuity and ingratitude to grow weary of Him that was their Father, founder, Protector, Benefactour, on all accounts better to them then all the world:* We may think, when we read the Story, the *Jews* were a very ſtrange unworthy people in their deportments towards the Lord, and ſo they were indeed: But know, withall, that we have the ſame hearts and natures, and are diſpoſed alſo to the like frame, too prone to make God the like requitall of His kindneſs to us, and to grow weary of Him. Goſpell Churches are not ſecured from, but ſubject to this unworthy, ſinfull frame of ſpirit. It is too oft the caſe of Profeſſors in theſe Goſpell times to be weary of God.

We ſhal here enquire.

1. *Queſt.* When is a Perſon or People weary of God?

Answ. *The original word* (as *Avenarius* observes) *hath not so much respect, is not so much referred to the weariness of the flesh or body, as of the mind and spirit. Doubtless it is soul-weariness that is here intended. Now this would require a large discourse, but I shal bring all into as narrow a compass as I can.*

Professors then are said to be weary of God, when they are weary of subjection, service and obedience unto God. The Lord charged them with omission, or neglect of His worship and service, *Thou hast not called upon me, O Jacob*, and then subjoynes, *but thou hast been weary of me, O Israel.* Thou hast been so far from serving me according to my will, and thy duty, that thou hast been weary of me and my service. That service and obedience unto God that should have been esteemed by them, as it was indeed their priviledge, honour, benefit and happiness; was their load, burthen, trouble, and they were sick and weary of it. *This includes sundry things.*

1. *Weariness of the service of God it self, or of the kind and matter of obedience.* When professors are weary of the work that must be done in Gods service, they are weary of God. The matter of Christian obedience is the preceptive will of God, summarily comprehended in the Decalogue or morall Law in the two Tables containing ten Commandments. When men are weary of doing and suffering what God in His Law requires; so that to worship God with his own prescribed worship, in that reverential, awfull, holy manner, at such times as he requires, and to make conscience of keeping close to all the Rules of Justice and Charity in their converses and dealings with men (or in the *Apostles* concise and comprehensive expressions) *To live soberly, righteously, and godly in this present world*, Tit. 2. 12. *and so have due respect to, or walk in all the Commandments of God, and to fulfill all His Wills* [*as the phrase is, Act.* 15. 22.) When I say, men call this a weariness, a bondage and burthen, so as to esteem the burthen of Christ that He layes upon them, a burthen indeed, and the yoke of His Law, galling and troublesome, and His Commands very grievous, then doubtless they are weary of God. Weariness of Gods Lawes and holy wayes, is weariness of God himself in a just

just construction. When men have set upon a course of reformation, and obedience, seem to run well for a time, but then tyre and grow weary. Religion is not a matter of Theory and Orthodox notions only, but of practice and labour. We may say of Theologie, as the Philosopher of civill prudence and pollicy, the end of it is οὐ γνῶσις ἀλλὰ πρᾶξις not bare knowledge but practice God will have no idle servants in His family, He hath set them work to do; there is a race of obedience set before them, and the line of their obedience must run parallel with the whole Law of God. But when men are weary of this work, and hard duty, as they account it, they are weary of God. *Paul* exhorts the *Galathians*, cap. 6. 9. and the *Thessalonians*, 2 *Epistle* 3. 13. *not to be weary in well-doing*, applying it to the particular duties He is there pressing upon them. Now when men are not only weary, or wearish in, but weary of well-doing, according to the revealed will of God, they are weary of God. And this wearinesse of Gods service will be better understood, if we consider it as opposed.

1. *To a love and liking of the service of God* When there is love to God and His service, it will carry a man unwearedly in a course of obedience, that though he may be weary in it, he will not be weary of it. The flesh may be weak and tiresome, but the spirit is willing Love will not easily tire, or grow weary. *Amor meus pondus meum* (saith *Austine*) *eo fero, quocunque fero.* Love is the weight and wing of the soul that carrieth on above all difficulties, and discouragements in a course of service. It is strong as death, and will not be stopt and hindered in its way. But wearinesse of Gods service implyes a dislike of it, displicency in it: It is not gratefull in a carnal heart, so much wearinesse of Gods service, so much aversation of it, and want of love to it. When the *Israelites were weary of the Manna, their souls loathed that light bread*, *Num.* 21. 5. So, when men are weary of the service of God in duties, and ordinances, and all kind of evangelicall obedience, their soules dislike and loath it. They do even nauseate, and grow sick of Prayer, Sermons, Sacraments, Sabbaths, Duties of Piety and Charity, all those wayes wherein God is to be served by us.

2. *To ſtrength, courage, vigour in the ſervice of God.* Where this is, there is no difficultie, no Lyon in the way, no diſcouragement that will deter, and diſhearten a man from his duty: Or, if through that infirmity that the beſt of Saints are ſubject to, man ſhould give in, or give back, and ſhrink back from his ſervice of God for a time, yet he will recover himſelf again, and go forward in the way of duty whatever he meet with in it: It is an obſervable expreſſion of *Solomon*, *The way of the Lord is ſtrength to the upright*, *Prov.* 10. 20. Other wayes tire men, the further they go the weaker they grow. But the Lords way of faith and obedience is ſtrength to the upright, whatever it is to the unſound hypocrite; the further he travels in it, the ſtronger and more vigorous he growes. *The righteous ſhall hold on his way, and he that hath clean hands ſhal be ſtronger, and ſtronger*, *Job* 17. 9. Now this wearineſs of Gods ſervice, as oppoſed to this growing ſtrength courage and vigour in the wayes of God, is, when a man hath no life, no ſpirit, no vigour in the ſervice of God: He dare not obey God in the way of duty, becauſe of difficulties, he hath weak hands, feeble knees, he hath no heart, no ſtrength, no vigour in the ſervice of God; and this not only for a fit, and in an hour of temptation, but in the whole courſe of his profeſſion, unleſſe in ſome good mood, and pang of affliction, which hath no root, or ſpring, and ſoon vaniſheth away. The word μὴ ἐκκακῶμεν *Pſal.* 6. 9. rendered, *let us not be weary*, imports a ſhrinking from our duty through puſilanimity and cowardly, daſtardly weakneſs of ſpirit: and it is explained alſo by that word ἐκλυόμενοι if we faint not: This wearineſs imports a reſolution as it were of ſinews, a kind of Paralytick weakneſs, oppoſite to ſtrength, courage, and vigour of ſpirit.

3. *To Alacrity and chearfulneſs of ſpirit in the ſervice of God.* There ought to be a promptneſs and alacrity of mind in our obedience, without which it is of no value with the Lord: *God loves a Chearfull giver*, 2 Corinthians 4. 7. *not a dull, heartleſs, but a lively, chearfull ſervant, that will do, or ſuffer for Him with alacrity*: *He loves to be ſerved with joyfulneſs and gladneſs of heart*, Deut. 28. 47. *They that will keep a Sabbath aright, muſt call it a delight*, Iſa. 58. 13. *They that will worſhip God in publick aſſemblies*

assemblies, must be glad when they say, let us go into the house of the Lord, Psal. 122. 1. *They that will wait upon God in His ordinances, must with joy draw water out of the Wells of Salvation*, Isai. 12. 3. *They that will serve God by giving to any pious use or work of charity, must do it with chearfulness, not grudgingly, or of necessity; for God loveth a chearfull giver*, 2 Cor. 4. 7. *So when they contributed to the Temple in* David's *time, King and People rejoyced greatly*, 1 Chron. 29. 9. A man looseth all he doth otherwise in Gods service. It is said of Jehoshaphat to his commendation, *that his heart was lift up in the wayes of the Lord*, 2 Chron. 17. 6. It signifieth both his courage and cheerfulness in the work of reformation. But wearines of Gods service is of a quite other import: Such as are weary of Gods service, if they do not profanely cast it off, yet go on very dully in it. *They drive on very heavily, as the* Egyptians *drave their Chariots, when God had taken off their wheeles*, Exod. 14. 25. *They do all as a task in a slavish way. They have no delight, no comfort, no joy, nor alacrity in their obedience.*

4. To Zeal in the service of God.

Zeal is a genuine concomitant of true obedience. It is good to be zealously affected alwayes in a good thing, Gal. 4. 18. As the service of God is the best thing we can be occupied about. This zeal is an intense degree of sincere affection to God and his service. It is the love, vigour, alacrity in Gods service before spoken of, boiled to the height; a fervour of spirit in the work of God. So Apollos *was fervent in spirit, teaching diligently the things of the Lord*, Act. 18. 25. It is one of *Paul*'s exhortations, *that we should not be slothful in business, but fervent* (boiling hot) *in spirit, serving the Lord*, Rom. 12. 11. But those that are weary of Gods service are luke warm; yea, cold, dead, slothfull, indifferent in it. Their prayers freez in their lips, and there is no fervency of spirit put forth in their service.

5. *To constancy and evenness in the way of Gods service.* It is an excellent thing when a man keeps on his pace in the way of service, or if there be any difference he minds his pace and doth better and better. When he holds on his way, and grows stronger

and

and ſtronger, *Iob.* 17. 9. *That he doth not flagg and faiter, but continue his progreſs and endeavour to do the work of God:* But this wearineſs of Gods ſervice is contrary thereunto. It makes a man, if he do not wholly turn aſide from the way of duty, yet to be very unconſtant, and uneven, and make many balks in it. *He walks with God at all adventures, Levi.* 26. 21. Not by any ſtedy rule, or keeping any conſtant pace.

Hence we neglect the ſervice of God, ſecret prayer, and other duties, and then a terrible Sermon, or ſome dangerous Sickneſſe, ſome ſore affliction, or remarkable providence awakens him to his work, and then he prayes, and reforms, and does duties a while, but in a little time the impreſſion of thoſe things wear off his ſpirit, and then he relapſeth into his former neglect, and is as bad as ever. This is wearineſs indeed of Gods ſervice; like the *Iſraelites* that in times of affliction ſought God with much affection, *but there was no ſtedfaſtneſs in them,* Pſal. 78. 34, 37.

6. *To perſeverance to the end in a way of duty. Gods ſervants muſt hold on in a way of ſervice, and not give in till they come to the end of their race.* It is the perſevering Saint that ſhal have the reward. *He that endureth to the end ſhal be ſaved, Matth.* 24. 13. But now this wearineſs of Gods ſervice tends to and frequently is ſuch in a totall apoſtacy. Where ſuch men as be weary of duty have ſerved God in their lives by fitts and ſtarts, and in ſome good mood for a time, they do at laſt many times grow quite cold, and turne aſide to the ſervice of ſin and ſatan: *Like* Demas *that accompanied* Paul, *and did ſervice a while, but then forſook the ſervice of Chriſt and embraced the world; and as* Eccleſiaſticall *ſtory ſays of him, became a Prieſt in an idols temple.* This wearineſs of Gods ſervice oft ends in a forſaking of it: And no wonder if a man caſt off his burthen as ſoon as he can. Thus profeſſors are weary of Gods ſervice it ſelf, or of the kind and matter of obedience, and this wearineſs of Gods ſervice, is attended with

II. *Wearineſs of their relation to God as their Maſter. They look upon the ſervice of God as very grievous, and God himſelf as an hard Maſter, and hence are weary of the relation of ſervants to him:*

They

They do not find His yoke easie, and His burthen light; but it is intollerable to their wretched hearts; hence they grow into a dislike of God Himself, and are weary of their relation to Him. They seemed to have chosen Him for their Master; but upon experience of his service they repent their choice, and now He shall be no Master of theirs: *Now they can change away their glory, Ier. 2 11.* Renounce their relation to, and interest in the Lord, if it cannot be had on easier terms then such hard service. Like that people that said to the Prophets, *Isa. 30. 10, 11. Prophesie smooth things, and get you out of the way, turn ye aside out of the path* (we do not like this way of preaching law, and duty, threatnings and judgments here, and damnation hereafter to the disobedient) *leave this way of preaching, and cause the Holy One of Israel to cease from before us*: Trouble us no more with messages from God, talk no more of Him and His Commands, and threatnings, we are weary of His Word and service, and care to hear no more of it. They loved not to hear their duty of Gods service pressed upon them.

They had done with God and His service. Such are not like the servant, that in the year of release, was contented out of love to his Master, and liking of his service, *to have his ear bored, and to serve him for ever, Exod 21. 6.* But have such a dislike of the service of God, that they are willing to cast off His hard service, and abandon their relation to Him.

This is attended with,

III. *Wearinesse of their Covenant-obligation to the Lord and His service, whereby they are engaged to be His People, Subjects, Servants, to bear true faith and allegiance to Him, and renouncing all other Lords that have had dominion over them, to cleave to Him, trust in Him, fear, love and serve Him alone.*

They could even wish their Indentures cancelled and burnt, are sorry they are so far ingaged in Church-covenant and fellowship, that they are under such strickt solemn tyes, and obligations to service and obedience. It troubles them that they are tyed up so short, so chained, so bound with the bonds of the Covenant, that

their hands are so manicled that they cannot act as they would, feet so fettered that they cannot walk as they please. They cannot endure these shackles; could wish they were handsomely quit of their Covenant-engagements which hold them in, abridg and infringe their liberty to live as they list. They are impatient of being staked down to so short a tedder, that they cannot range as they please.

In some good mood, and for some by-end they entered into Covenant with God and His People: but now they are sorry that the yoke of obedience and service is with their own consent so bound and fastned to their neck by the Covenant; that they know not well how to shake it off, and get clear of it. So much wearinesse of the service of God, so much wearinesse there will be of Covenant-obligations to it.

Again,

IV. *Wearinesse of Divine Truth, which directs them in the way of Gods service.*

They would have smooth things, not right things, prophesied unto them. Deceit and errours that will countenance their hypocrisie and sloath, and give them liberty, and elbow room, rather then this severe truth, that leads them right on in the way of piety and obedience, and will not allow them to turn aside from it, to the right or left hand. *They see no beauty and glory in Divine Truth, have had little or no experience of the power of it upon their hearts, receive not the love of it, 2 Thessalonians, 2. 10.* Have no stomach or appetite to it, wholesome Truths (referring to Christian practice] will not down with them, they cannot endure sound Doctrine, but love dawbing with untempered Morter, to be stroked and flattered; and strengthned in a way of looseness, and to have Pillows sewed under their Elbows. This Truth is a biteing them, and they cannot bear it.

Hence men make no great difference between Truth and Errour, are not concerned for defence of the Truth and suppression of Errour, have no zeal to contend earnestly for the Faith. Truth may sink or swim for all them. Nay, they had rather it were drowned and buried out of the way, it is so troublesome to them.

Again

Again,

V. *Wearineſs of Gods providential diſcipline (as I may call it) whereby He would quicken them to His ſervice, and reduce them into the way of it, when they have wandred from it.*

My meaning, is God in His providence exerciſeth ſevere diſcipline in His viſible Church, by chaſtiſements and afflictions in order to their correction and emendation. He will not bear that in His Covenant-People, that He will overlook and wink at in others for a time. *You only have I known of all the families of the Earth: therefore I will puniſh you for all your iniquities, Amos.* 3. 2. He will not let them proſper in their ſins as He ſuffers other men. Now hypocrites in the Church cannot brook this diſcipline, but are weary of Gods correction. *My ſon (ſaith* Solomon, Pro. 3. 11.) *Deſpiſe not the chaſtning of the Lord, neither be weary of His correction*: The beſt of Gods People may be weary and faint under it for a time, but when they come to themſelves, and ſee how righteous it is with God, how profitable to themſelves, they recover themſelves, and ſay, it is good for them to be afflicted; becauſe thereby they are reduced from their ſtrayings, into the way of obedience. But other men are quite weary of ſuch correction, had rather be let alone in their neglect of Gods ſervice, then whipt into a better behaviour: They love eaſe and immunity from affliction, more then holineſs and obedience.

Again,

VI. *Wearineſs of Gods government, whereby He would hold them cloſe to His ſervice and obedience.*

Weary they are. 1. Of Gods inward government; the government of conſcience rightly informed from the Word of God, and aided by at leaſt a common work of the ſpirit in the diſcharge of its office, dictating their work and duty, obliging them to the ſervice of God, impelling and putting them on to perform it, accuſing and condemning them for neglect of it, or ſlightneſs and hypocriſie in it. They are weary of this troubleſome Conſcience, that will not let them be quiet in ſin, endeavour to bribe it, cor-

rupt it, divert it, ſtop its mouth, rock it aſleep, and caſt off the government of it, and get the maſtery over their conſciences.

Weary alſo, 2. Of Gods outward government, whereby they are overawed, checked, held in from exorbitancies, and driven againſt their mind to the ſervice of God. Weary of family government, long to be at liberety, at their own diſpoſe, to live at their own hand, that they may not be troubled with commands, counſells, corrections of pious Parents, that would hold them to their duty, and engage them to keep the way of the Lord. Weary of Church-diſcipline and government, had rather live at a looſe end then under ſuch diſcipline, cannot bear reproofs, admonitions, the rod of diſcipline; would break the bands and caſt away the cords of Chriſt. Weary of government in the Common-wealth, would be glad to be rid of pious Rulers that are a terrour to evil works, and will not let them ſin *impune*; cannot bear ſuch Maſters of reſtraint, long for a change, and think they cannot be worſe than they are. The bottome is, They are weary of Gods ſervice.

Again,

VII. *Wearineſs of ſpiritual Priviledges, that are to be enjoyed in the way of Gods ſervice.*

They are weary of the pleaſant things of *Jeruſalem*, the Word, Worſhip, Ordinances of God, liberty to ſerve Him in the way of His appointments. If they could have Baptiſm for their Children, Lord's Supper for themſelves, enjoy theſe and thoſe Priviledges, without any labour of theirs, without any injunction of ſervice, they could like it better. But all theſe Priviledges are ſo charged with duty, ſo clogged and encumbred with ſervice, they ſet at ſo great a rent of ſervice, and pay ſo dear (as they think) for their Priviledges, that they are weary of them. They have little ſenſe or experience of the worth of Priviledges, but feel the burden of ſervice, and are willing, ſo they may be diſcharged of the one, to part with the other. Yea, they are full of their mercies, and naũſeate their Priviledges, as much as ever the *Iſraelites* did the *Manna*.

Again,

Again,

VIII. *Wearineſs many times of their very profeſſion of ſervice, and obedience to God.*

A bare empty profeſſion growes a burden to them, eſpecially when they have ſerved their turn of it, and it is grown out of faſhion in the World. They repent they are ſo far engaged as to have taken up a Profeſſion, and would deſert and abandon it, if it were not for ſhame, and they knew how to ſecure an honourable retreat. *As they never had experienced the power of godlineſs, ſo they grow at laſt to be weary even of the forme of godlineſs: To maintain a Name to live and keep up a Profeſſion of Religion, requires more labour and pains then they are willing to beſtow upon it.* But thus you ſee when a Perſon, or People may be ſaid to be weary of God.

The ſecond Queſtion ſhould be, Whence comes it to paſs, that a Perſon, or People are weary of God? and that this is the generall frame of the Church and People of God ſometimes. But this would require a very large diſcourſe, and I muſt leave it to ſome other opportunity.

USE, I. Of Examination.

Have we not then great reaſon to examine our ſelves narrowly, and impartially, whether we are not ſuch a People as are weary of God: We ſee the People of the *Jews* were deſervedly charged with it: *Jacob* and *Iſrael* were weary of God: yea, many Churches in *New-Teſtament* times, on whom more of Light, Grace, Spirit was ſhed forth, have been moſt unworthily weary of the bleſſed God. And what are we that we ſhould plead any priviledge or think our ſelves ſecured from ſuch a ſinfull frame of ſpirit as this is? I know we have a great opinion of our ſelves. We are ready to think, God hath hardly ſuch another People in the World, as His People in *New-England.*

Hence it will hardly ſink into many mens hearts, that God ſhould leave *New-England*, and give up His People and Intereſt here into the hands of Adverſaries, that are ready enough to ſtretch

forth their hands upon our pleasant things. We are prone to imagine the Churches and People of God here, are too good to be destroyed or trod down by any foot of pride and violence: But I wish there be not more of pride and fancy, then of Faith in this opinion. I confess the Lord Jesus Christ hath a very glorious interest among us: but it is very little beholding to us, that have weakened and disparaged it exceedingly by our great miscarriages. I know also that there are a number of very choice People among us, very dear to God, for whom we fare the better at this day. And I do indeed hope that God is very unwilling to break up house among us, and remove from us, *Very loath to sell His People for nought, when he is not like to increase His wealth by their price*, *Psal.* 44. 12. Yea, that He feares (to speak in His own language, *Deut.* 32. 27.) *The wrath of the enemy, least our adversaries should behave themselves strangely, and say, our hand is high, and the Lord hath not done all this.* I hope the Lord may be saying at this day, as in *Hosea* 11. 8, 9. *How shall I give thee up, Ob*, New-England? *My heart is turned within me, my repentings are kindled together. I will not execute the fierceness of mine anger*, Doubtless, the Lord remembers the kindness of our youth, and the love of our espousals, when we came after Him into this Wilderness, and were Holyness to the Lord. He hath not forgot the Faith, the Love, the Zeal, the self Denyall, the Holyness and Heavenly-mindedness of those Worthies that laid the Foundation of this Plantation.

Questionless, He hath many among us at this day of the same spirit, that follow hard after God, and shal never be forsaken by Him. So that we have no reason to dispair, and sink into discouragement, but to hope in the mercy of God. But alas! have we not great reason to fear what God may do unto us? Is not this the too general frame, and spirit of Professors among us, to be weary of God? I truely grant, that if it be so; yet it doth not unavoidably follow, that God will presently forsake us. *Jacob* and *Israel* were weary of God, and yet He promiseth to blot out their transgaessions for His Names sake; and though He let their enemies carry them Captive, yet to command a very great deliverance for them. The summe of all is, what prerogative mercy

may

may do for us in Pittying, Pardoning, Healing, Saving, we cannot tell: but if we are indeed generally weary of God; according to common Law we periſh.

Are you willing then to put all upon this iſſue, whether it be (I ſay not the univerſall, I believe it is not, but) the too generall frame of Profeſſors among us to be weary of God? It is a matter of great concernment: Shall we examine it a little, and put it to the tryall? I might call over the particulars before mentioned, and ſay, Are we not weary of the ſervice of God? Where is our Love and Kindneſs to Gods ſervice? Where is our Strength and Vigour, our Alacrity, our Zeal, our Evenneſs and Conſtancy, our Perſeverance in the ſervice of God? Do we not drive very heavily, and plod on without love, life, vigour, in a dull, formall, careleſs manner, as if the ſervice of God were a burden and drudgery to us? Are we not weary of our relation to God? Weary of our Covenant-obligation to Him? Weary of His Truth? Weary of His Correction? Weary of His Government? Weary of our Priviledges and Mercyes? Do not our murmurings (*like thoſe of* Iſrael *in the Wilderneſs*] ſhew this? Do not many People think, and ſay, if there be any little thing amiſs among us, or they be croſt in any thing, we cannot be worſe then we are? Do they not wiſh for changes? Are we not a ſick People, and think, if we could change our bed [as ſick men are wont to fancy) then we ſhould be well? Are not our Priviledges too coſtly, too chargable and burdenſome for us? Are we not grown fatt and wanton [with *Jeſurun*, *Deut.* 32. 15.] *So as to ſpurn at the Bowels of God, kick againſt His Ordinances, and would kick them away*? Are there not many that would ſpurn down the Churches with greateſt ſcorn? Yea, Are there not many Profeſſors even weary and aſhamed of their profeſſion? But I ſhall not inſiſt on theſe things: All I ſhal do is to give ſome *Criteria* or *Rules* by which duly applyed, we may judge whether we are weary of God or no. Are there not ſad ſignes and ſymptomes, Pathognomonicall ſignes (as *Phyſitians* ſpeaks) of this ſpiritual Laciſiude, this wearyneſs, this dangerous threatning diſeaſe among us?

Conſider,

Conſider,

Firſt, *All thoſe among us that are not weary of themſelves are certainly weary of God.* Thoſe that are not weary of that burden of fleſh they carry about with them, the body of Sin and Death, their ſinfull natures, their vile hearts that are ſo much eſtranged from God and His ſervice, disframed for Communion with Him; *That weight that preſſeth them down, and the Sin that eaſily beſets them, Heb.* 12, 1. That are not ſick of themſelves and their averſneſs and indiſpoſition to Gods ſervice, are doubtleſs weary of God. For experience ſhews that the beſt of Gods People have their weary fits; much of what we have ſpoken of wearineſs of God and His ſervice, may be applyed to the ſincere faithfull Servants of God at ſometimes, and in ſome pangs of temptation; they have their weary frames, wherein they are ready to ſay, *Behold what a wearineſs is it, Mal.* 1.13. But then they do not allow themſelves in it, but judge and condemn and hate themſelves for it. *As* Paul *when he could not, by reaſon of indwelling ſin, obey the Law of God perfectly,* doth not fall out with the Law, as if it were too ſtrict and ſevere, but takes part with it againſt himſelf: *The Law is holy, and the Commandment is holy, juſt and good, and we know that the Law is ſpiritual, but I am carnall, ſold under ſin, Rom.* 7. 12, 14. He doth not blame the Law for his occaſionall, accidentall irritation of his corruptions, or for any rigour in condemning him for the tranſgreſſion of it, or ſetting him hard tasks, impoſſible for him to perform as the Law exacts: *But he approves and commends the perfect holyneſs and equity of the Law, and layes all the blame on his own fleſh and ſinfull nature, and is quite weary of himſelf,* Cryes out, wretched man that I am, who ſhall deliver me from the body of this Death? Rom. 7.24. *So it will be with every faithfull Servant of God in the caſe before us.* He may be weary ſometimes of Gods ſervice, but then he is weary of himſelf for it, weary of that wearineſs of God, falls out with himſelf on the account, is full of diſpleaſure and indignation againſt himſelf, and his own wretched

heart

heart, abhorrs himself for such an unworthy frame, and repents in dust & ashes: and indeed God will not leave his own Children to an allowance of themselves in such weary frames, but will reduce them to a true christian temper again by his Word, Spirit, Rod, one meanes or other. But now when a man is good friends with himself, loves himself, never fell out indeed with himself, never loathed himself; never was humbled to any purpose for his Original as well as Actual sins, never mourned for that wretched avertation of his heart from the Law and Service of God, was never weary of himself in that respect, we may be sure he is weary at the very heart of the holy God and his service. For a mans flesh and carnall heart cannot but be weary of Gods service, it is so spirituall and holy, and he so unsuitable to it, and if he do feel this, grown under it as his burthen: if he be not heart sick and weary of himself, you may be sure he is under the power of this spirit of wearines of God.

3. *All those that are not weary of the* World *and the service of it, are weary of* God.

This *World* and the things of it, were made for the service and accommodation of man in his way of serving God.

Man had originally an Empire and Dominion over these creatures here below, they stood ready prest to his service; he could command them in God's Name to do him service, and had free liberty to make use of them to the glory of God and his own comfort.

But Sin hath inverted this Order, and brought confusion upon earth. Man is dethroned, and become a servant and slave to those things that were made to serve him, and he puts those things in his heart, that God hath put under his feet. Profits, Pleasures, Honours, these *lusts of the World*, are the Masters, yea the idols of sinfull men: The life of their spirits is in these things. They find *the life of their hand* in these things, therefore they are not *grieved, or sick and weary*, Isaiah 57.10. These worldly things agree well with the frame of their hearts, they find satisfaction, sweetnes, rest, happines in these enjoyments.

Is not this the condition of many among us? Needeth there

any *secret search, or digging*, (as the word is, Jer. 2. 34.) To discover this worldly spirit among us? doth it not lye above ground? Is it not very obvious? Have we not many proud, covetous, sensual professors? Would not blessed *Paul*, if he were here, weep over us in this respect, *that there are so many, whose God is their belly, whose glory is in their shame, and who mind earthly things?* *Phil.* 3. 19. Was there ever a People that pretended so high to the service of God, and yet are so heartily engaged in the service of the *World*? Are we weary of the *World*? sure then it is not that we are weary of it, but even tyre and weary our selves in the service of it, and yet have never enough. Truly, those that are not weary of the *World*, so as to find no rest and satisfaction in it, and in the service of it, are certainly weary of God, and and so weary, *That they have changed away their glory for things that do not profit*: Our Saviour hath given us the reason of it, *Math.* 6. 24. *No man can serve two Masters, for either he will hate the one, and love the other, or else he will hold to the one, and despise the other; ye cannot serve God and Mammon.* A man will be weary of the service of God or the *World*.

III. *Those that are wearying God with their iniquities, and making Him to serve with their sins, are certainly weary of God.*

For thus the Lord brands His People, that He charges to have neglected His worship and been weary of Him. *Thou hast made me to serve with thy sins, thou hast wearied me with thine iniquities*, *Isai.* 43. 24. *God is wearied by our unbelief, refusing His gracious offers and disregarding His message*, *Isai.* 7. 13. They that are weary of God will weary God with their sins, and they that weary God, we may be sure are weary of Him, when men loade God (as it were) with their sins, not of infirmity (for infirmities acknowledged and mourned for, do not weary God) but presumptious sins impenitently persisted in, then they are wearying of God with their multiplied aggravated iniquities, who is pressed under them, *As a Cart is pressed that is full of sheaves*, *Amos*, 2. 13. Those that love and delight in Gods service, though they may grieve him now and then through infirmity, yet they will not continue a course of sin, to the wearying of God. Those are weary of

of Gods service: that weary Him with their iniquities, and make Him serve with their sins. When men are weary of Gods service they will either cast it off, or else will use the service of God, not to please and glorifie God, but as a means to compass some inferiour, carnall ends of their own.

Thus too many Professors when Religion is in fashion, will make use of it to further their advancement and honour; yea, some can make use of Gods Ordinances as Instruments of their revenge to wreak their malice or anger upon those that have offended them. This is to make God serve with their sins; yea, to serve their lusts, when men subordinate Religion, and make their profession of it subservient to their own base or worldly designes. And it is well if there be not very much of this among us. That whereas we should (as *Austin* saith) *Frui Deo uti creaturis*, enjoy God as our end and happiness, and use creatures as means in order to that end: We do invert the due order, and do *frui creaturis & uti Deo*, enjoy the creatures as our end and happiness, and use God and His service to further our enjoyment of created things, and as a means in order to that end; which is a very prepostrous thing, and a great affront to the Lord to make Him a servant, an underling, *quasi mancipium* (as one saith upon the place) as it were a slave, to bear our burdens and serve our turns.

IV. *All those that are weary of the Image of God in His People that most resemble Him, are doubtless weary of God.*

David *was a man that delighted in Gods Law and Service, and followed hard after* God, Psal. 63. 8. Hence he loved and delighted in those that were created after Gods Image, and the more he saw of God in them, the more he loved them. *The Saints on earth were the excellent Ones, in whom was all his delight*, Psal. 16. 3. *A companion of such*, Psal 119. 63 As delight in man, because of God appearing in them is an evidence of greater delight in God; so weariness of men, because of what of God appears in them, is a certain signe of greater weariness of God Himself.

Now is not this the frame, not only of prophane persons among us, but of many Professors that they are weary of the po-

wer and practice of godliness in those that follow God fully, they despise and loath and are weary of the Image of God in His faithfull Servants, could be glad to be rid of them, when they dy lay it not to heart, but are secretly glad of it, because their lives and practices condemn them, and are a perpetual standing reproof of their loose walking. It is well if we have not many Church-members of this spirit, that they are weary of the society of good People, and of communion of Saints, tired with their company, discourses, holy communication and conversation. Do not many of our formall, sensual Professors, that can typple and swill it, and keep vain company, and spend their time in idle chat, learne to deride and jeer the precisenes and holiness of better men then themselves? Do they not dislike and loath the presence and fellowship of such persons, in whom much of God and His grace shines? I wish there be not that malignity in the hearts of many men; yea, many withered Professors among us, as will if the wheel turn and the Church interest sink, break forth into bitter persecution of the most pious and faithfull Servants of God. Sure they that are weary of God in His People, are weary of God Himself.

V. *All those of whom God is weary, are undoubtedly themselves weary of God.*

The reason is, because when God hath called a People to His service, and conferred great priviledges upon them, He doth not tire and grow weary first. He is faithfull and constant, and will never grow weary of them, as long as they hold to His service, and follow it hard with hearty love to it, vigour, alacrity, zeal, constancy in it, but when they grow sick of His service, wanton and full of their priviledges, then God hath reason to be weary of them.

Now doth not the Lord seem to be weary of us? Do not His dispensations speak as much? Doth He not carry Himself towards us, as if His very soul was loosned and disjoynted from us? As the phrase is, *Jer.* 6. 8. *Time hath been when the Lord Iesus, the Head and King of His Church was held or bound in His galleries, Cantic.* 7. 5. So taken with the Faith and Order, the Piety, Loyalty, Obedience,

obedience, and service of His Church in this Wilderness, that He was delighted in communion and converse with them; loved to walk in the midst of these Golden Candlesticks, so tyed to them by the bonds of love and delight, that he knew not how to part with them, or get loose from them; He was never weary of their company and fellowship. But is it thus with us at this day? Is there that presence of Christ with his Ordinances, that Power and Glory to be seen in the Sanctuary, that Convincing, Converting, Humbling, Sanctifying and Comforting presence of Christ among us that hath sometimes been? Is He not far from the hearts of many Professors? Doth not the spirit of Christ seldome visit the souls of men? As if the Lord said, *It is enough, blessed Spirit, they are joyned to their covetousness, sensualitys, these and those idols, let them alone, strive no more with them.* Do not many of Gods People live in doubts, and darkness, and discomfort, and estrangement from God, that they can hardly tell when they had a vision of God, or meeting with Him in Prayer or other Ordinances? How little of Gods work appears unto His Servants; and of His glory unto their Children? How few that believe the report of the Gospel, *And to whom the Arme of the Lord is revealed?* How few soundly converted? Kindly broken and humbled, and drawn home to Christ? How little of God appears in the words and lives of men? Is not much of our glory departed from us? Doth not the glory of God seem to be removing gradually and yet sensibly from us? Yea, doth not the Lord threaten to break up house and be gone? *Is not the ax laid to the root? Do not foundations shake?* Doth not the Lord hide Himself from us, set darkness in our paths, leave us to our own counsells, take part with adversaries, and shine upon their counsells, frown upon us and threaten us with a totall departure of His presence and glory from us? Time was when the Lord watched over His vineyard of red wine, watered it, and kept it night and day, least any should hurt it; was a Founder and Protector of His Plantation, and they that would have devoured us offended, and evil came upon them.

Verily God hath been a good God unto *New-England*, our

very enemies themselves being judges. The growth and prosperity of this Plantation hath been the admiration of all, the eye-sore and envy of adversaries. But doth not God change His dispensation? And may we not be sure it is not from any fickleness, unfaithfulness, inconstancy in God, but occasioned by a sad change in us? Were not many ready to say of our worthy Predecessors, when they were laying our foundation, as *Sanballat* said of the *Jews*, when they were building the wall of *Jerusalem*, *Nehem.* 4. 2. *What do these feeble People?* But did it not quickly appear that the Lord was with them? Did not the work here prosper even beyond the faith and expectation of His Servants that followed Him into this Land, which God had espyed out for them? But doth not God seem to be about to break down what He hath built, and pluck up that which he hath planted? Are there not many sad tokens of His wearines of us? And is not this a demonstration of our wearines of God? May not the Lord say, *Hear, O Heavens, and give ear O earth, I have nourished and brought up Children, and they have been weary of their Father, weary of the only best friend they have in the World?* We have little reason to be offended or wonder at Gods withdrawing, hiding, frowning, threatning to be gone from us, considering our wearines of Him.

The wonder is, He hath waited and spared so long such an unworthy People: Let us therefore search and try our hearts and wayes. Be not deceived, God will not be mocked with shewes and out-sides, empty and lazy professions: His eyes are upon the heart, and if there be heart-wearines of God among us, God will not endure it.

But how happy would it be for the Professors of *New-England*, if now at last they would examine their hearts, judge themselves for this unreasonable, inexcuseable wearines of God, recover themselves from under the prevailing power of this spirit and frame of wearines of Gods service, and stirr up themselves, and to take hold of God, when He is ready to be gone from us, and follow hard after Him in a course of hearty service and obedience: Then would the Lord repent of what He is threatning to do unto

us, restore His wonted glorious presence, *Be to us a place of broad Rivers and Streams, for necessary defence, and plentifull supplies of all comforts.*

Then would the Lord be a wall of fire round about us, and the Glory in the midst of us: Yea, then should our eyes see our Jerusalem, *a quiet Habitation, a Tabernacle that shall not be taken down, not so much as one of the Stakes removed, nor any one of the Cords thereof broken,* Isaiah, 33. 20.

FINIS.

ERRATA.

Page 3. *line* 8. *read* freeness of his grace. *p.* 4. *l.* 19. *r.* Isa. 58. *p.* 5. *l.* 4. *r.* goodly. *l.* 18. *r.* Isa. 1. 11. *l.* 21. *r.* immorrallity. *p.* 6. *l.* 5. *r.* hypocriticall *l.* 18. *r.* regarded. *p.* 7. *l.* 29. *r.* quarrell. *l. ult. r.* toward. *p.* 8. *l.* 23. *r.* worshipers. *p.* 12. *l.* 27. *r.* variety of version. *l.* 36. *r.* prayerfull. *p.* 14. *l.* 30. *r.* will. *l.* 31. *r.* Act. 13. *p.* 15. *l.* 22. *r.* are some times. *l.* 29. *r.* to. *p.* 16. *l.* 5. *r.* the service. *l.* 9. *r.* 29. *l.* 24. *r.* Gal. 6. 9. *l* 33. *r.* 2 Cor. 9. 7. *p.* 17 *l.* 6. *r.* they. *l.* 7. *r.* rejoyced. *p.* 18. *l.* 2. *r.* purpose. *l.* 18. *r.* he neglects, *l.* 22. *r.* issueth *r.* when. *l.* 23. *r.* w. y. *p.* 19. *l.* 17. *r.* and. *l. ult. r.* Cords. *p.* 20. *l.* 30. *r.* thing. *p.* 23. *l.* 3. *r.* at last. *p.* 24. *l.* 32. *r.* freely. *l.* 36. *r.* mervellous. *p.* 26. *l.* 23. for his.